

# Beware The Emperor's New Helpers: He or She May Look Like You

The following excerpt by Bruce R. Hare originally appeared as part of a National Urban League (1982) Commissioned Paper titled, "The Rites of Passage - A Black Perspective." In it the author issues a warning as regards the emergence in the 1980's of a new crew of administrators in response to the irresistible demands of people of color and women for inclusion in decision making positions. While the increased presence of people of diverse characteristics in decision making positions is to be applauded, the author warns that such persons (like their predecessors) must be judged by their actions (and inactions) rather than simply by their complexion or gender. If such sophistication is not developed, the author warns, for example, that Blacks who successfully demand not to be oppressed by whites will increasingly find themselves oppressed by Blacks, and women who reject oppression by men may simply find oppressing women in their stead. The identification, exposure and neutralizing of such persons who would exploit our sentiment and the fruits of our struggle is becoming an increasingly urgent task if we are to continue to progress in the 1980's. Such persons as mayor Goode of Philadelphia and Clarence Pendleton of the U.S. Civil Rights Commission are argued to be the new helpers.

## IN HOUSE QUALITY CONTROL

While one might argue with a notion of the declining significance of race, as forwarded by William Wilson, there is reason to sus-

pect an increasing significance of class within our community. The same forces which have served to decrease the level of collective commitment among Black people, through the assassination, harassment, and incarceration of Black leadership, have also freed upwardly mobile Black individuals to pursue personal reward without community reprisal. Just as the Africans spoke of "sellouts" who would work as colonial administrators over their brothers and sisters, we also have such individuals, although we believe them to be in the minority. Nevertheless, we currently have "Black" professionals sitting atop educational systems, police departments, and welfare departments that do not work in our interest, as well as politicians, religious, and business leaders, who are not responsive to our real needs.

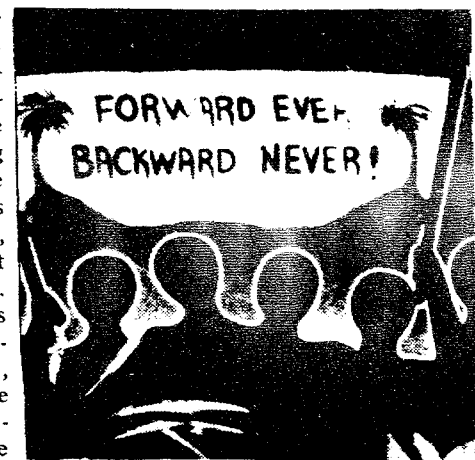
Having recently emerged from an era of Black nationalism, in which all whites were enemy and all Blacks friend, we fall subject to the residual ploy of assuming that the elevation of Black persons to decision making positions in such institutions as government, education, social services, and criminal justice constitutes automatic progress. The danger of such an assumption might best be expressed by imagining that one day a group of Africans, during the early colonization of Africa, sat around a circle and legitimately agreed that they had all been given a hard way to go that day by a "white" person. That day symbolically became their day for defining "white" people as

the enemy. The oppressing whites, having subsequently heard the news, were wise enough to realize that they could no longer directly administrate. The logical solution became to recruit "some" Blacks to act in their place in exchange for limited privileges. The effectiveness of such a strategy rests on the initial inability of the group to recognize a foe of same characteristic on the heels of a struggle initially logically based on color. The consequences then becomes a period of vulnerability to exploitation by "one's own kind." For example while there is much agreement that the bomb dropped on the Philadelphia community under Mayor Goode's authority would not have been dropped on a white community, few realize that. If Mayor Rizzo (the Italian) had done what Mayor Goode did, we would have burned down the rest of Philadelphia and other significant parts of America.

Domestic translation of this scenario, would allow for the analogous emergence of Black domestic administrators who, while identified as friend by the general Black population, in fact serve at the pleasure, and in the place of the white domestic elites in administering the domestic colony. It should be noted that administrator status could refer to business, political, or even religious leadership, that acts in the interest of the elites. Such persons are also sometimes elevated to the status of "community leader" by the ruling elites, although not anointed by the masses. In the absence of community accountability such false

necessary, and are in fact less likely than many other groups to return to and/or help their communities of origin. It appears that the attractions of rugged individualism and desire for integration continue to forward, what Frazier called the "pathology" of this new Black middle class. It should be pointed out, however, that the acquisition of status does not by definition create an enemy either. As should be the case with any high status occupant, it is at the point of action that such people should be judged recognizing that inaction is also a form of action. W.E.B. DuBois' ultimate disillusionment with the notion of the talented tenth as possible sellouts reflects the depths of this crisis, and speaks to the need to develop mechanisms of accountability within the Black community.

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## Why Blacks Shouldn't Call Themselves Greek

I wrote this article in attempt to break some shackles of past mental colonialism that is still prevalent today. I don't blame the writers or believers of this misinformation. I blame the white-based educational system for the half-truths and lack of information they have taught my sisters and brothers. This article is an attack on the European-based education (the puppeteer), that has given us (the puppet) a strong pride for cultures other than our African culture.

Shame on anyone who would try to justify why blacks call themselves "Greek." As if it's not trouble enough to realize that we are African. I think if I would call some of my fellow black students African, they would raise up on me and try to beat me down. People still call each other (and think they are) negroes, niggers, and minorities. We should see ourselves as Africans, realize that our plight is the same and work together. We may find we are the majority. As you see, the problem facing our people here in America is greater than all other personal or organizational differences. We should concentrate our united efforts toward solving the unending mental hurt that is being inflicted on our people here in America.

I had discussed Tony Brown with a member of the AFS faculty and others. I had been told that Mr. Brown, in commenting about the movie "The Color Purple," said he "never saw the color purple and can't stand the color purple." In the said context, it seems he doesn't see the difference between black and white, and may not like dark-skinned people. A statement like this leads me to believe that if this brother was any darker, he would hate himself.

I advise you to look into the validity of using Tony Brown's article. His article has attributes of an Uncle Tom psyche. He evidently was a victim (and still may be) of European-cultural brainwashing in his "undergraduate days." Any brother who calls himself "Greek" for years, and doesn't know why, has been tricked or brainwashed to do so.

There seems to be a need for people to identify important black figures with those of other cultures. Zulu King Chaka has been called by some historians "The Black Napoleon." For him to be considered great or of any importance, we identify him with a European figure. The same goes for the black fraternal/sororial system in America. We have identified them with the Greek culture instead of the greater culture of Africa.

Lets focus our attention to the book by George G.M. James, the "Stolen Legacy." In a previous issue of Blackworld, the article "None Dare Call It Treason: Black Greeks" by Hakim S. Hasan, was printed. Some people feel that the article was "bull." Brother Hasan sort of gave us a summary of information in the book "Stolen Legacy." His article was not diluted and contained no half-truths. He told it like it is, whether we liked it or not. Unlike Hasan, Brown's article was diluted and begs for reference of information material. I don't recommend anyone to take this celebrity's word for it (people usually do). Go and seek that knowledge for yourself.

In Brown's assertion of Socrates identity, I seriously doubt Socrates was one of us, a "Pelagian." In an excerpt from "Like It Is," show No. 489, June 6, 1982, John Henrik Clarke said, "Most of the so-called Greek philosophers

believed in slavery and--had slaves. When they came under the influence of the teachings in Africa, they were in serious trouble. This is why Socrates had to be put to death...he wouldn't recant." This leads me to believe other than Socrates being one of us.

I do not intend to give false praise to the Greeks. I also have no desire to be identified as part of Mr. Brown's "us." I am not a "Pelagian"; I am an African. As for his term "Pelagian-African-American-Greek," there is no such term to describe us and could never be. As far as I am concerned, my place of birth does not constitute me to be anything other than African. If I was mixed with another race, I would still be a black man and be considered as such.

Once again I recommend you brothers and sisters to read up on books, written by Ivan Van Sertima, Chancellor Williams, Yosef Ben Jochannan and a score of others. If we do, we can avoid the perpetuation of false knowledge.

As-Alaikum-Salaam  
Michael Ifeanyi Williams  
Proud to be an African

